3t Mukherjea O. Y-4, 8 (ca. 1933-1939) 1962
AW42 Santal AW42
MAYURBHANJ

562 not get drunk." Only if we had not seen women
273 babbling in drunken brawl with the introduction of the outstill system in the Santal Parganas, and had not educated Santals at Baripada told us an opposite tale, . . we could thoroughly agree with her sex-patriotism, if such a phrase is permissible.

562 In house-construction, however, the division of
342 labour has a nicety of its own, for, we learn, the
784 women cannot sit upon a thatch except on pain of
[783] social excommunication. Such a pollution can only
[462] be expatiated by *Pujas* to the god "Dhòròm." So by its very necessity, house-building is man's
562 preserve. A quite similar taboo attaches to them
784 during funerals when according to custom, women
764 cannot accompany the procession beyond the limits of the village where the death occurred.

464 Santal men engaged in the police service were
• 625 highly spoken of by the Superintendent of Police,
159 Mayurbhanj, as efficient, obedient and hard-working. Asked if their drink-habit was not a hindrance to them, he was emphatic that it did not matter at all. Mr. Mahanty, a Deputy Magistrate, spoke in a similar strain about his Santal employees.

562 And we have seen women at work, at work
461 during the heat-wave of the Santal Parganas when all nature flies indoors, women singing at their work, punctual to a fault and hard-working to a painful extent. But, if her hour of work is seven a.m.

3t Mukherjea O. Y-4,5 (ca. 1933-1939) 1962
AW42 Santal AW42
MAYURBHANJ

personalities of even mothers, wives, sisters and daughters; so the witch-doctor flourishes to relieve the society of its canker. The witch-doctor finds out the evil deities (*Boṅgas*) who create disturbance in the village. They trace witches among men and women. It is he only who can say if the household deity (*Oṛak' Boṅga*) or *Jahèr era* (a female deity of the Holy Grove) is angry with anybody and needs propitiation.

In course of our enquiries in Mayurbhanj rural areas, Mr. Ananta Mañjhi, a Sub-Inspector of Police of Kaptipada described to us in detail the *modus operandi* of witch-doctors.

He said that whenever a man comes to a witch-doctor to complain of some disturbance in his household, the *Ojha* at first performs some worship by keeping a water-pot, *Tursi* leaves and a piece of copper in his presence. Then he takes a cane stick, smells it together with the aforesaid articles, and throws some rice in the water-pot. Thereafter, in a trance he begins to mention the names of the father, number of children, numbers of huts and doors to locate the evil. When all these are answered in the affirmative, the evil deity who created the disturbance is named; and the offerings suitable for its propitiation are mentioned. And if it be that a witch is responsible for the trouble, the person under whose cover she

retired to the Rajmahal Hills. In 1851 Captain Sherwill found 83,265 Santals in Daminikoh alone.

Santal Rebellion (Hul) of 1855. Mr. Buchanan Hamilton has mentioned in his unpublished manuscipt that "the Santals has settled in the Dumka sub-division by 1809 having come last from Birbhum in consequence of the annoyance which they have received from its Zamindars". In 1818 Mr. Sutherland found them engaged in clearing the jungles under the hills in Godda sub-division. Mr. Dunbar, Collector of Bhagalpur, mentioned that by 1836 about 427 villages had been established by the Santals in the Damin area.

These Santals of the Daminikoh in the year 1855 became rebellious. The chief cause of this rebellion was the oppression of the Mahajans, the Darogas and the corruption of the Amlas. These Mahajans gave the Santals money as a loan with high interest and one he had contracted a debt he had little chance of escape, because if his creditor sued him, the Santals could not produce any authentic record, whereas the creditor had his ledgers and day book. These Mahajans sometimes without going to court to realise his capital and interest, sent his agents to take away their cattle forcibly. The Santals bore this oppression thinking that it was useless for them to obtain redress against the wealthy Mahajans, besides that had not enough money to pay the Amlas and Pleaders in the Court. If they approached the Court and loged a complaint against these Mahajaus, they only got an order on the police to enquire and report, but the police generally sided with the Mahajans and submitted reports in their favour. [1 Erratum: i.e., "once". 2 Erratum: i.e., Mahajans. -- Analyst]

178
175
648
669
[634] The Governor understanding the mistake of his predecessors tried to appease the Santal by removing the genuine grievances. He made the Santal territory a separate district called Daminikoh, with four sub-districts, Dumka, Godda, Pakur and Rajmahal. The charge of these sub-districts were given to a Deputy Commissioner and four assistant Commissioners. The
[625] regular police was abolished and the duty of keeping
[622] peace and order and of arresting of criminals was vested in the hands of the parganait and the village headman.

In the social sphere also steps were taken to ameliorate the condition of the oppressed Santals. The
[426] money lenders were not permitted to extort their debts
[804] over and over again by recourse to trickery or otherwise. False weights and measures were corrected and cheating in this department was punished and the Santals could now sell their produce in the market witout fear of being swindled. The abolition of serf-
[566] dom and the new relationship between capital and
[466] labour were far reaching reforms, and the Santal could earn his living as a free worker on the Railway instead of being a slave of a powerful protector. Again, the
[464] beginning of tea plantations about this time gave a fresh impetus to profitable work and a higher economic level was achieved by the Santal, who further decided to migrate to the tea area, and on the expiry of the contract to return with a tidy some of money. Such a diverting of labour caused an easing in the struggle for existence among those who stayed at home and enabled the migrant to earn enough to establish himself securely for life.

Thus out of the rebellion came some lasting good and the Santals in the end benefited from it.

St Culshaw M-5 (1932-1943) 1949 AW42 Santal AW42

that the girl had died. Evidence showed that she had that morning taken poison in the form of oleander seeds, which furnish an easy means of taking poison. Their efforts were now directed towards the necessity for deciding how to report her death. In every village there is a *chowkidar*, or village policeman, appointed by the government, one of his duties being to report births and deaths. The villagers solemnly debated with him whether they should report the truth and trust to the possibility of bribing the *daroga*, or police inspector, in order to escape further inquiry, but they decided in the end to suppress the truth and save trouble. The girl was buried deep in the forest without ceremony, and her death was later reported as being due to fever. The council then decided that they would inflict the traditional penalty for adultery on her paramour. This is twofold. Images of the two guilty persons are made and carried through the village; and, in addition, heavy stones are attached to the genitals of the man, who is then made to walk through the village. In this case he took the remedy into his own hands by summarily leaving the village, to which he did not return till the lapse of several months had served to cool the general indignation.